

because we do not pray for the saints nor for the damned. Does not the Bible tell us of offerings on tombs and sacrifices for the dead? Tobias exhorts his son to place bread and wine on the tomb of the just. And those men who fasted for seven days at the death of Saul! Further on we listen to the songs of David which celebrate the joys of souls who have passed through tribulation to a better life. Isaiah affirms that God will purify the stains of man. And, finally, when Judaic civilization was in its decline, we see Judas Maccabeas, who after a battle with the idolaters, not only commands the dead to be buried honorably, but orders a collection and sends to Jerusalem 72,000 drachms of silver for the offering of a sacrifice to God in their honor. When Christ came He had no need to prove this doctrine, as He proved that of His divinity and His resurrection. He merely records it by saying: "Take heed while ye have life to conform to the laws of God, lest ye fall into the hands of the Judge, and the Judge deliver thee into the hands of the Executioner, and the Executioner throw thee into that prison from whence thou shalt not escape till thou hast paid the uttermost farthing." What prison is this? "It is not Heaven," says St. Jerome, "Heaven, the country of liberty; nor is it Hell, that prison from which no soul escapes; but the intermediate place between Heaven and Hell, which is Purgatory." The Gospel says again: "He that blasphemeth against the Holy Spirit is guilty of a sin, which shall not be remitted to him neither in this world nor in the world to come." And where? Not in Heaven, for there no creature enters who is not pure from every stain; nor in Hell, where is written in characters of fire, "Here is no Redemption." Therefore in an intermediate place—in Purgatory.

The Apostles taught the doctrine of

Purgatory. St. Paul speaks of it when he says that "at the name of Jesus every knee shall bow, whether in Heaven or on Earth, or beneath the Earth." Also in his letter to Timothy, where he says: "Pray for the dead in order that you may find favor with God."

St. Cyril, St. Cyprian, St. Augustine, St. Jerome, St. John Chrysostom, St. Ambrose of Milan, St. Gregory the Great speak of prayers made for the dead, and exhort the faithful to remember them. It is not enough to shed tears and scatter flowers upon our tombs, but also the balsam of good works; for as water extinguishes fire, so good works extinguish sins. If we examine the Greek and Syrian liturgies we find the formula of prayers for the dead. The *Memento* was not then sung by the priest himself, but by all the people, to whom the deacon turned, pronouncing the words, "For them who sleep in Jesus."

And if we enquire of the monuments of antiquity, do not the inscriptions in the catacombs remind us of Purgatory? Their pictures represent the flames which purify souls. By the hand of the artist, marble and stone are transformed to portray scenes of pain and suffering which the artist has not seen, but which his faith enables him to imagine. Poets also have sung of these sanctifying pains, and Dante has not given tongue to the belief of his country alone but to that of all ages before his time.

Belief in Purgatory was the hope of human nature till the time of Luther. Three hundred and some odd years ago a man rose up for the first time against this doctrine, and preached against prayers and sacrifices for the dead. This man was called *Luther*. And who was Luther? A libertine and an apostate monk. Whence did he come? From a monastery, where for twenty years he had lived on the alms offered